Volume LXX CHICAGO, NOVEMBER 14, 1912 Number 11

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"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXX THURSDAY, NOVEMBER 14, 1912. NUMBER 11.

THE SURE WITNESS

"The solemn wood had spread
Shadows around my head,
'Curtains they are,' I said,
'Hung dim and still about the house of prayer.'
Softly among the limbs,
Turning the leaves of hymns,
I heard the winds, and asked if God were there.
No voice replied, but while I listening stood,
Sweet peace made holy hushes through the wood.

"With ruddy open hand,
I saw the wild rose stand,
Beside the green gate of the summer hills.
And pulling at her dress,
I cried, 'Sweet hermitess,
Hast thou beheld Him whom the dew distills?'
No voice replied, but while I listening bent,
Her gracious beauty made my heart content.

"The moon in splendor shone,
'She walketh heaven alone,
And seeth all things,' to myself I mused.
'Hast thou beheld Him then,
Who hides Himself from men,'
In that great power through nature interfused?'
No speech made answer, and no sign appeared,
But in the silence I was soothed and cheered.

"Walking one time, strange awe
Thrilling my soul, I saw
A kindly splendor round about the night.
Such cunning work the hand
Of spinner never planned,—
The finest wool may not be washed so white;
'Hast thou come out of heaven?' I asked, and lo!
The snow was all the answer of the snow.

"Then my heart said, 'Give o'er;
Question no more, no more.
The wind, the snow-storm, the wild hermit flower,
The illuminated air,
The pleasure after prayer.
Proclaim the unoriginated Power!
The mystery that hides Him here and there
Bears the sure witness, He is everywhere.'"

—*Alice Cary.*

And now there are ten of them in the columns of Woman's Suffrage States and there are more coming. Let Democracy take new hold and progress keep the flag a-flying.

"The Most Extraordinary City in the World," according to the October number of *The National Geographic Magazine,* is Lhasa, "the Mecca of the Buddhist faith." The body of this magazine, always so interesting, is given to China—its wonderful canals and its treasures. The fact that most of the report is made by the camera makes it all the more interesting, for the sun tells no lies.

The day of bazaars in Church, and Fairs for Club women, adding to the distractions and weariness of the Christmas holidays is on. Women who have no occasion to work are now doomed to work like galley slaves, and they who have worked hard and saved that they might have a degree of leisure, go to bed weary, and neglect their dearest and nearest obligations, because they are "So awfully busy! Don't you know!!"

The day of gentlemanly cruelty is here! The twenty days of shooting, murdering deer, and occasionally murdering a man who gets in the way have begun. The barbarity of war is on for these twenty days and thousands of gamesters are crowding into Minnesota alone. This is one of the preludes of war. It is a part of the atrocity that has come down to us from primitive man. It is a violation of the law of property as well as of life. If there are more deer than ought to live they belong to the property owners of the land upon which they have fed and where they have been reared. A law that will make them a part of the entailment of the land, as much the man's property as are his cows or his horses, may be effective, where the appeal to humanity fails.

"The Presbyterian" as quoted by the *Advance,* is distressed over the fact that the present Board of Home Missions in that denomination is too largely in the hands of "Union Seminary men." This Seminary has disconnected itself from the Presbyterian Church, and contains men on its faculty who are unsound in their theology; Dr. William Adams Brown, for instance, who says "His views of Christ is only a different phase of the Jew or the Unitarian." The paper states the conviction that the Presbyterians in the far West "who are undertaking to maintain the gospel against the inroads of Unitarianism," can find but little encouragement from such a board. Poor Presbyterians! Poor "Far West!" Poor Unitarians especially, who are called upon to oppose not only the sins of the world, the corruptions of governments, or the frivolities of society, but the prayers of Presbyterians.

The *Unitarian Calendar* for November starts out with one of Chesterton's pertinent, if not impertinent, comments on "Modern Laziness." We are tempted to carry the argument into the pages of UNITY. Much that passes for "weariness" and "preoccupation" among the favored classes today when care-

fully analyzed amounts to just plain laziness. The man "is too tired to go to Church" of a Sunday morning, when the truth is, that he has so drugged himself with his cigar and the morning paper, which require no intellectual effort, that he is too "lazy" to gather himself together and get his mind a-going on any serious or consecutive line of thought. And much of the "preoccupation" of women that does not give them time to take up any serious line of thought or consecutive study, comes from the fact that they have so dissipated their energy in chasing after "Functions, Intellectual and Social," trying to keep up with "Programs," that they lack force of will enough to stay at home, go to church, or to do any serious work on long lines on their own hook.

The *Watchman,* a Baptist paper, reflects sympathetically over the fact that the twelve thousand Presbyterians of New England have recently organized a Synod for that section, and it mildly suggests that the Presbyterians and the Congregationalists are so nearly identical in spirit and in polity that there should be amity among them, why not a fusion? But if the Presbyterians and the Congregationalists of New England are learning to work together, why should not the Baptists practice a little more of the Congregationalism and independency they boast of? Is it not getting almost ridiculous that so large, intelligent and progressive a body of men as the Baptists should still stand so persistently on the amount of water used in the symbol of baptism. If it lies between deep-water, or shallow-water, or no-water-at-all Christians, the difficulty is, to say the least, a superficial one. The deepest water demanded by the most ardent close-communion Baptist is not sufficiently deep to float a vessel large enough to carry the saintly men of the world, or the deep problems and duties that concern them.

An article in *School and Home Education* for October, on "Religious Education," by Professor Edward E. Van Cleve of the Western Illinois Normal School, is of so much significance that we print it entire in another column. It suggests a problem that will not be downed and one that will require large wisdom, great patience and much forbearance. The contention of the Catholic Church and of the Lutheran Fellowship that religion should constitute a fundamental part of a child's education, is admitted by most thinking people, the only question is, how to fit this manifest need of the child into the public school system of America which must respect alike the religious, or the non-religious convictions of its citizens. At the present time the parochial school is a severe burden upon the church, as it is upon the consciences of the religious organization referred to. Is there not some way by which this strain can be reduced, and the results aimed at by all parties,—the development of rounded character and the intelligent foundation of the ethical life,—be more surely secured. We can but believe that such a solution of the problem is practical, whenever the divergent creeds and the rival denominations will learn to take each other at their best, and lay aside prejudice, rivalry and the bitter distrust of one another.

Now that the example of Rochester, Madison, Kansas City, Chicago and other places have demonstrated the wisdom of opening the public schools as social centers, Professor John R. Commons of the University of Wisconsin, a member of the Wisconsin Industrial Commission, comes forward with the next thing to do with the public school, namely, the making of each building a labor exchange. He conceives that with a central Employment Bureau in the town and the registry of "Wants" established in each public school, the matter of finding suitable employment, not only for the boys and girls on leaving school, but for their parents also, would be greatly reduced. We understanding that there is in certain quarters the desire on the part of vocational workers, as established in Chicago, to keep their work distinct from what is technically called "settlement" work. We cannot see how such work can be better related. Not only should every school house, but every church, and certainly every settlement and social center, ought to be a labor employment bureau. It is only with the co-operation of non-commercial interests in the problem, and a degree of disinterested service in the matter that the right man can be related to the fitting job. Let the labor bureaus be multiplied in church, school, settlement and centers, and there will be fewer idlers and misfits in the industries of the world.

Mr. Charles R. Beals, Secretary of the Chicago Peace Society, in a recent allusion to UNITY spoke of it as a "Peace Organ." We hope that we deserve the title. We can surely conceive of no higher mission than that of serving the cause of peace. International peace means inter-denominational comity and inter-racial amity. In short, "peace," is the latest way of spelling "Piety." It is, we think, quite in the line of our religious conviction as well as missionary purpose, that we print as much material pertaining to the present movement of the peace societies as possible. The sentiment grows rapidly notwithstanding the mad precipitancy of governments deeper and deeper into the diabolism of armament, the depths of financial ruin and industrial distress. In the line of our purpose we will reprint in an early number an article by Mr. Beals on "The Father of the American Peace Movement, William Ladd." At

an early date we will also reprint from the *Peacemaker* for September, which is the official organ of the Universal Peace Union, published at Philadelphia, the editorial tribute to Frederic Passy, the venerable head of the Peace Movement in France. The current number of the *Peacemaker* is largely given over to an account of the forty-sixth annual peace meeting of the Universal Peace Union, which was held at Buck Hill Falls, Pennsylvania, last September.

The latest thing in the way of saving a historic church in Chicago is the movement of a few women who are making a desperate effort to save the identity of the First Presbyterian Church, now located on Indiana Avenue and Twentieth Street. These patriotic women resent the fusion with their nearest neighbors, the Second Presbyterian on Eighteenth Street, and favor moving south. They may be willing to absorb a Presbyterian church in the favored territory of Kenwood, or to assimilate the Forty-first Presbyterian Church on Grand Boulevard. These sisters are yielding to the Protestant fancy that the Church consists of a certain organized entity that can be put on wheels and moved. If they would conceive of the church as having a geographic center, and having local obligations, they would hold the ground on Twenty-first Street against the invasion of crime, dissipation and indifference that is eddying about them; thus they might indeed *save* the First Presbyterian Church. There are still masses of humanity in that vicinity whose need of the ameliorating influences of a church, is ever growing. It is true, the old instrumentalities perhaps, of sermons on Sundays, and prayer meetings Wednesday nights, and one or two annual explosions of misplaced energy precipitated on bazaars and church fairs, will avail not; but there is still work to do. Why will not these Presbyterian sisters face the growing perplexities on the ground, and assist in the good work now being led by their energetic pastor, John Balcom Shaw?

TO THE BARONESS VON SUTTNER

After hearing her at the Sunday morning service at the Abraham Lincoln Centre, Chicago, November 10, 1912.

A healing presence mid the awful gloom
  Of war-engendered agony she came,
  Whose midnight lamp was like a holy flame
That banished all the terrors of the tomb.

And made a temple of that fevered room,
  A light like Christ's! A love like Christ's! The same
  Death-conquering spirit! Now another name,
Another light defies war's dreadful doom.

She bound men's wounds. Thy mightier soul would stay
  The hand that deals them. With a touch divine
She soothed the suffering. Thou, with love's command
Wouldst quell the war-god, usher in the day
When fratricide shall cease in every land;
  Her home was England, but the world is thine.

GERTRUDE B. MAGILL.

After Many Days

Thirty-five years ago, the date is fixed by the age of the babe which the mother (who sent the written invitation), then carried in her arms, the Editor of UNITY made a missionary trip to a little town in Iowa, two hundred miles away, and found there to listen to him an audience of eight people. As the church, to which his correspondent was a regular supporter, a pew-holder and attendant, was closed against him on account of his heresy, a little Congregational Church around the corner ventured to open the doors of its Sunday School room. This trip has stood out in the annals of his over forty years campaigning as the longest trip for the smallest audience in his experience. But, as the sequel shows, he probably has more to show for that than for any other one trip on record.

Some years after this trip one-half of his entire congregation journeyed to Des Moines, another long stretch, to attend a conference and to consult with the missionary. There he counseled the Deaconess of the movement in the little Iowa town to go home and gather the few like minded into a reading circle, that by mutual study of the problem of religion and sympathy in the religious and ethical life, they might keep the spirit alive, and it was done.

Twelve years ago a Band of Mercy was organized in this littel town and it was called the "Jenkin Lloyd Jones Band of Mercy, No. 55304." Last week the Editor again visited this Iowa town; now grown from the little city of four or five thousand to the bustling and growing city of fifteen or eighteen thousand. An all night journey brought him into town the morning after election at 8 o'clock. At 11 o'clock the bright new Assembly Hall of the High School was filled with all the pupils of the High School and as many of the Eighth Grammar grades in town as could be seated, making an inspiring audience of over eight hundred pupils, and he talked to them for an hour on "Who Are the Cultured?" At 3 o'clock in the afternoon the same hall was crowded with the children of the fifth, sixth and seventh grades, marshaled under the lead of the Little Mother of the Band of Mercy, and there was another talk of an hour of which the story of the Albatross, and the Ancient Mariner's, "He Prayeth Best Who Loveth Best," was the theme. At 8 o'clock in the evening, again the same auditorium was well filled with a grown-up audience to listen to the regular lecture in the Library Course, and "The Redemption of a Soul," a study of Goethe's "Faust," was the subject. At 11 o'clock next morning all the streets leading to the High School were made picturesque by processions of little tots,—grades one, two, three and four, wending their way from the different grammar schools to the High School audience room;

and the little people filled all the seats and carpeted the vacant places on the floor while "Santa Claus from Chicago" read to them "The Pied Piper" and other poems liked by children. At 3 o'clock in the afternoon the various woman's clubs, which form the indispensable equipment of an up-to-date city, held a joint meeting and listened to a lecture on Tolstoy. The train for Chicago left at 8:30 and so the evening lecture was announced for 7 o'clock, and a goodly audience listened to a lecture on "The Three R's, or A Plea for the Better Education," delivered in short meter.

Now the personal interest in this last missionary scout is found in the facts that the local minister, who practiced most efficient hospitality and served as chaperon to the man from Chicago, was the Pastor of the Church that thirty-five years before closed its doors to him; and the popular and benignant physician of the town, who occupying the place of the father of thirty-five years ago in public confidence, introduced the lecturer on "Faust" on behalf of the Library Board, was none other than the babe which the disappointed mother carried in her arms on the first visit; and she who introduced the speaker to the Woman's Club audience was this same mother, the sole survivor of the forlorn eight of thirty-five years ago. She still is a beloved leader and trusted representative of the better things done, and hoped for, in the growing city.

This much is personal, but in this connection the story of the work done by the Band of Mercy during the twelve years of its existence is an inspiring and instructive one. First, of course, there was the right Little Mother, one trained to Kindergarten work, graduated into a home with mother experiences. At first she obtained permission from the Board of Education to work in the first four grades, but in due time her work became so efficient that she was permitted to extend the field of labor through all the grammar grades. The secret of her success, perhaps, lies in her not trying too much at any one time and as a result she has accomplished very much during the twelve years. Early in her work there was developed the annual feature of prize essay writing on some humane subject. For some years a tangible prize was offered by some of the public spirited citizens, but latterly, the only inducement has been the publication of the successful essays in the local paper, which has been sympathetic, and one issue each year is given over to this cause. Nearly ten thousand essays have been submitted during these twelve years, about seven hundred of them have been printed in the local paper. Various public entertainments have been given from time to time. A thousand dollar drinking fountain, for horses, small animals and men, has been erected and has been doing its work of mercy. Such subjects as these have been assigned: Third Grade, "My Pets, or Rosa Bonheur;" Fourth Grade, "The Service of the Cow to Man;" Fifth Grade, "Proper Care of the Horse;" Sixth Grade, "Treatment of Animals in Captivity, or 'The Dog of Flanders;'" Seventh Grade, "Our Native Birds, or King Arthur;" Eighth Grade, "The Gentle (?) Art of Training Wild Animals, or The Life of George T. Angel." All compositions receiving a mark of 85 or over, awarded by a careful committee, are considered prize compositions and are entitled to publication. The roll of this Band of Mercy, first and last, contains over two thousand names. The Watchword of the Society, the Horse's Petition and the Pledge and other matter are printed in clear large type on conspicuous placards that are exhibited in the public schools, the text of some of these are appended below.

The following neatly printed card has been hung in every room of every school, in the offices of the superintendent and principals, and in every minister's study in the city, and the society aims to renew the card each year so as to keep it clean and attractive:

> **I shall pass through this world but once, any good thing therefore that I can do, or any kindness that I can show to any human being let me do it now, let me not defer it nor neglect it, for I shall not pass this way again.**

Twelve years ago, when they were preparing for the work, the Editor of UNITY sent the Band Mother a copy of the adapted Ruskin's creed originally prepared as the pledge of the Guild of St. George. This creed has been recited in concert every Sunday morning for most of the time since by the children of All Souls Church, Chicago; and the Chicago minister was greeted by the Grammar Grade children of this Iowa town before he began his lecture, with a mighty chorus reciting in concert this creed. Of course these children were glad to send their greetings to their companions in Chicago, and they sent a vigorous handshake by wireless telegraphy across the distances. This Band of Mercy has few songs, but they learn to sing them well; few mottoes, but they know them well; they have few meetings, but they enjoy them much. They perhaps have comparatively few backers among the adults, but those few are devoted and persistent and they hang on, thus escaping the reproach and oftentimes the blight that waits upon those women who are so ready to start new things, so loath to keep old things going.

We cannot better close this account of the last missionary trip of the Editor of UNITY than by giving place to some of the elements in the ritual of the

"Jenkin Lloyd Jones Band of Mercy" in this Iowa town.

WATCHWORD

This day, God helping me, I will be good.
I will be honest, kind, pure and true.
I will do all I can to make everything around me happy.
I can and will do right.

PLEDGE

I will try to be kind to all living creatures, and will try to protect them from cruel treatment.

THE HORSE'S PETITION TO HIS MASTER

Going up hill, whip me not;
Coming down hill, hurry me not;
Of hay and corn, rob me not;
Of clean water, stint me not;
Of soft dry bed, deprive me not;
With sponge and brush, neglect me not;
With bit or reins, O! jerk me not;
And when you're angry strike me not;
With tight check rein, torture me not;
Of my useful tail, deprive me not;
With blinders close, torment me not;
In frosty weather, clip me not.

THE PLEDGE

We trust in The Living God, Father Almighty, Maker of Heaven and Earth. We trust in the kindness of His Law, and the goodness of His Work. And we will strive to love Him and to keep His Law, and see to His Work while we live.

We trust in the nobleness of human nature, in the majesty of its faculties, and fulness of its mercy and the joy of its love. And we will strive to love our neighbors as ourselves; and even when we cannot, we will act as if we did.

We will not kill or hurt any living creature needlessly, nor destroy any beautiful thing; but will strive to save and to comfort all gentle life, to guard and to perfect all natural beauty on the earth.

We will obey all the laws of our country faithfully, so far as they are consistent with what we believe to be the Law of God; and when they are not so, or seem in any wise to need change, we will oppose them, not with violence, but deliberately and loyally.

We will strive daily to raise body and soul into higher powers of duty and happiness; not in contention with others, but for the help, delight and honor of others, and for the joy and peace of our own lives.

We will labor with such strength and opportunity as God gives us for our daily bread; and all that our hands find to do, we will do with our might.

—From John Ruskin's Pledge of the Guild of St. George.

What Shall We Say?

What shall we say, as lovers of peace, in face of the Balkan war? Is it true that while Serbs are Serbs, and Greeks are Greeks, and Turks are Turks, "needs that offense must come?" Is it not true that while Turks rule aliens for the money to be extorted there can be no peace between them and their subjects or their neighbors?

It is not necessary for us to answer these questions. They belong to history rather than to morals. The progress of events will take our answer from our lips. The problem comes to us too late for any act of ours to be effective. The stage was set, the actors chosen long before our day and generation. Our part is to strive for peace; first to do away with causes for war; second, to lead people to look to war as the *last and not the first* remedy for national wrongs or national disagreements. Most wars have their origin in the evil passions of men, and no war could take place if both sides were sincerely desirous of honorable peace.

No doubt, the Balkan situation could have been controlled for peace by the "concert of powers" in Europe, were it not that no such concert exists. The instruments are out of tune and time. So long as foreign offices are alike controlled by the interests of great exploiting and competing corporations, they can never stand for good morals and good order. If they could, the Turkish rule of violence would have ceased long ago.

Those who fight against war cannot expect to do away with it in a year, or a century, especially when it is urged on by five hundred years of crime and discord. The roots of the Balkan struggle lie back in the middle ages, and along mediæval lines the fight is likely to be conducted. "The right to rule without the duty to protect" is the bane of all oriental imperialism. Meanwhile our own task is to help to modernize the life of the world; to raise, through democracy, the estimate of the value of men's lives; to continue through our day, the enduring revolt of civilization against "obsolete forms of servitude, tyranny and waste."

The immediate purpose of the Peace Movement is, through public opinion and through international law to exalt order above violence, and to take war out of the foreground of the "international mind" in the event of disputes between races and nations. No movement forward can succeed all at once. Evil habit and false education has left the idea of war and glory too deeply ingrained. Men law-abiding and patient, willing to hear both sides, have never yet been in the majority. Yet their influence steadily grows in weight. The influence of science and arts, of international fellowship, of common business interests, small business as well as great, are leading the people of the world to better and better understanding. Left alone civilized peoples would never make war. They have no outside grievances they wish to submit to the arbitrament of wholesale murder. To make them prepare for war they must be scared, not led. Were it not for the exaggeration by interested parties of trade jealousies and diplomatic intrigues, few people would ever think of going to war. The workingmen of Europe suffer from tax-exhaustion. The fear of war is kept before them to

divert them from their own sad plight. This diversion leaves their plight still the sadder.

The bread-riot in all its phases is the sign of overtaxation, of governmental disregard of the lives and earnings of the common man. Anarchism is the expression the idle and reckless give to the feelings of those who are still law-abiding.

The Peace Movement must stand against oppression and waste. It must do its part in removing grievances, national and international. It must give its council in favor of peace and order, and it must help to educate men to believe that the nation which guarantees to its young men personal justice and personal opportunity has a greater glory than that which sends forth its youth to slaughter.

DAVID STARR JORDAN.

The Thirtieth Milestone

There are milestones in life which it is not well to pass without pausing to take account of the distance gained and to take breath and "heart of grace" for new endeavor along the upward way. Such a time surely was the thirtieth anniversary of Dr. Jones' ministry to All Souls Church (now at Lincoln Centre). It seemed most fitting that on that occasion, Sunday, November 3, he should have spoken, as he did, of the years he had passed in hopeful striving to attain, with his people, "The Ideal Church," about which he preached on the first Sunday of his incumbency. As he spoke of the incidents of the way he held in his hand a copy of that very first sermon, and ever and anon he found in its pages the message of "yesterday" fitting the thought and aspirations of "today," and a prophecy for "tomorrow." Through the appreciation of "a friend," the full text of the sermon delivered at Vincennes Hall, November 4, 1882, has been reprinted from the first edition, together with a digest of the address given by him on Anniversary Sunday, November 3, 1912. The anniversary happened to fall on Harvest Sunday, most happy coincidence, for on that day babies are christened and members received into fellowship. These are tender and beautiful ceremonies, as conducted by Dr. Jones, and they seemed in every way to give appropriate emphasis to the service.

The occasion was most impressive, as there was an undercurrent of thought and feeling which over and above the fine address given by Mr. Jones suggested the reality of a silent sermon in stone, speaking to the minds and hearts of the audience that sat in All Souls Church, Lincoln Centre, that day. His own Ideal Church made manifest! Placed as the very heart of a great Social Centre; surrounded above, below and about with the facilities for ministering to the needs, spiritual, intellectual and physical, of a neighborhood life.

It could not have been otherwise than that those who listened to the voice that had taught and inspired them so long, thought at the same time of the splendid vision of the man speaking, and the enthusiasm, hope, indomitable courage and steady "hewing to the line," which had moved him as their leader forward to the realization of what at first seemed, to all but him, an impracticable dream.—*Contributed.*

Religious Education—Its Outcome in Moral Character

Religious education is one of the most abused and hackneyed of subjects, but its vital and universal importance is a constant invitation to any writer who has anything new to offer upon the subject, or even a new or attractive way of saying what has been said before. Much time and honest effort have been devoted to the various phases of the general topic of religious education, but the outcome of it all has been composed of a large amount of theory to a comparatively small proportion of practical and workable truth. The aim of the writer has been to make such a study of present moral conditions as to reach some conclusion in regard to the efficacy of means now in use for their improvement. An attempt has also been made to arrive at some definite and usable standard by which the moral influence of educational or other agencies may be measured or judged. Thus, by applying the selected criterion to the most commonly adopted plans for developing moral character, we may hope to throw some light on the question of raising the standard of morals among the people.

The Increase in Crime.

A study of the criminal statistics of the United States Census Reports, reveals the fact that there has been a rapid and steady increase in all kinds of crime during the last fifty years, far in excess of the growth of population for the same period. In 1850 there was one criminal to every 3,442 of our population, while in 1900 the ratio had increased to one in 757. The rate of increase declined slightly in the closing decade of the century, but this fact is due in part at least to the separation in some states of juvenile from general criminals, in others of the major from the minor offenders, and to the introduction of juvenile courts, reformatories and other modes of dealing with certain special classes of offenses. In these same years the number of juvenile delinquents has shown a large increase in every section of the country. The number of major offenses, notably that of homicides, has also shown an alarming increase, and of this growth there is yet no sign of abatement.

Among other evidences of moral degeneracy are the statistics of divorce in the census reports. The rate of increase from 1867 to 1907 is steady and alarmingly large. While the total population of the country was doubling itself from 1870 to 1900, the number of divorces for various causes was increased from four to eight fold. We might add almost indefinitely to these figures, but they are enough to prove that in spite of the labor and money spent for educational, religious, and reformatory purposes, the proportion of criminals, juvenile, minor and major, has grown apace.

It has been asserted that the negro element in our population is responsible for raising the criminal average, and foreign immigration has been charged with more than its share of crime in accounting for the increase; but neither of these factors can be shown to have exerted any great influence upon the general increase in criminality. It is true that there are a greater proportion of criminals among the negroes than among the whites, and that the immigrants from Mexico and the countries of Southern

Europe are even more criminal than the negroes. But it is also true that the increase of crime has gone on where neither of these classes is a factor of any importance in the criminal or general population. Even in the North Central and Northwestern states, where the negro is a negligible quantity, and the foreign born population shows a higher average of morality than the native Americans, there has been the same steady increase in crime. It is a fact worthy of special mention that *the first generation of American born children of foreign parentage show a higher rate of criminality than that of their parents.*

Religion a Regulative Factor.

Let us assume that conviction in a court for the violation of any law is evidence of immorality, and that church membership implies good morals. With this assumption as a basis a study was made of the criminal statistics of a county in southern Illinois. The population of this county, about 20,000, is not subject to much change, and there are no towns of more than 2,000 inhabitants. Fully one-half of the adult population are Roman Catholics, about one-fourth are Protestants and the remainder belong to no church. In the years 1908-1909, one out of every fifty-five non-church members, one out of one hundred eighty Protestants, and one out of four hundred fifty Roman Catholics were convicted of some offense in the county or circuit court. In another county of similar population, except that the Protestants are in the majority, ninety per cent of the criminals were non-church members. From these and other corroborative data, we conclude that mere church membership is a strong influence for morality, and that *this influence is greater where the church is thoroughly organized for the education of its children and members.*

Taking Sunday School membership as indicative of good morals, and a sentence to a reformatory as proof of delinquency, we have a basis for a comparison of the younger element of the population. Carefully prepared statistics from reform schools show that the number of delinquents whose parents belong to the various Protestant churches, is in exactly inverse ratio to the interest taken by those churches in their Sunday Schools, as indicated by per cent of church membership in Sunday School membership. This significant comparison with much other evidence in corroboration, strongly indicates that Sunday Schools, half organized and inefficient as many of them are, are strongly promotive of moral character and good citizenship.

The Educational Factor in Religious Influence.

If religious education, such as is afforded by Sunday Schools, is shown to be so helpful in the building of moral character, what may be expected from systems of religious education that require instruction in religion and morals as a part of the daily program of their children instead of only one a week? An answer may be found in a comparison of church and prison statistics for different denominations and different localities. Such a comparison of statistics from the prisons of twenty states in all sections of the country shows that without a single exception churches that require daily religious instruction for their children, have a smaller proportionate representation in state prisons than those that depend upon Sunday Schools for religious education. The report of the Cook County jail for 1910-1911, for example, shows that Roman Catholics, Lutherans and Evangelicals, had only one-half the proportionate representation of the other churches in that institution for the years named.

The strong and clear indication of these facts is that the best results in moral outcome are secured by making religious instruction a part of the daily training for every child in home and school.

A study of the history of education in our own and other countries, gives a new strength to every conclusion we have drawn from the few studies referred to in this paper. The gradual casting out of the Bible and religious instruction from our public schools has been practically simultaneous with the increase of crime to which we have already referred. The wave of crime following the laicization of the schools in France has been referred to by many as another case in point.

The urgent demands of church leaders—Hebrew, Protestant and Roman Catholic—from the very beginning of the history of religion and of education, has been reinforced by the greatest and best men from our educational ranks, from Plato and Aristotle down to those of this present day. This dynamic, intense, progressive era in the progress of civilization through education, makes insistent demand upon the teachers of our youth that the entire individual shall be educated.

"It is the heart, and not the brain
That to the highest doth attain,
And he who followeth love's behest,
Far excelleth all the rest."

—Edward E. VanCleve, Director of Extension Work, Western Illinois State Normal School.

The Challenge of the Ministry to Young Men

Rev. Marion D. Shutter, D. D., in a fine article on the challenge of the ministry to young men, published in the *Universalist-Leader* of October 5, says in part:

"The *Baptist Examiner* sometime ago published the following letter to the editor from the trustees of a small church, stating their needs:

" 'A young man who can convert our church members, revive our official members, save the sinners, inspire our young people and gather members into the church, increase our finances, popularize our Sunday night services, Scripturalize our mid-week prayer meetings, and draw men to church. We wish him to be a man of gravity of person, sweetness of disposition, gentleness of speech, social affability, political inactivity, pastoral care and pre-eminent preaching ability. He should have a gentle, gracious, hard-working helpmeet, without children, who will assist, but not run either the church or the pastor. We can pay him $475. We have no parsonage.'

"And this leads us to the financial question," says Dr. Shutter. "The young man who goes into the ministry does so knowing that he will never become rich through his profession; and that the very nature of that profession makes it impossible for him to become rich in any other way. Those who wish to become rich go into some other calling. On the other hand, this is to be said:

"(1) The minister has his position to maintain, and

more is expected of him on less money than of anyone else. He may not look shabby or seedy. He of all men must 'keep up appearances.' He has his family to support, his children to educate, his debts to pay. Particularly this last. That is a part of the law, both written and unwritten. His parishioners may owe the church, the church may owe the minister, but the minister may not owe anyone. That would create a scandal; that would injure the cause of religion. But it is no scandal for the church to be in debt to the minister, or for the people to be in debt to the church. Young men note the distinction and are not reassured by it.

"(2) They know, too, that in hard times their salaries will be reduced and in prosperous times they will not be advanced. That is, as a rule. I am not talking of the exceptional churches. Although his income is much smaller, on the average, than that of the skilled workman, labor unions clamor against him for not advocating an increase in wages for the sons of toil. As if he were not himself a toiler! The average wages of a hod carrier are more than the average salary of the minister. At any rate, he knows that the wages of every one else may be increased, the price of living may be double; but his stipend stays where it has been from the first. If he mentions the matter he is told that he must not be mercenary and that he must work for souls. And then he has the consolation of knowing that there are some things, after all, smaller than his salary.

"(3) They also know, these young men, that this income, small as it is, is not assured, and that the time they are allowed to work is much shorter than in any other profession or business. When a young man chooses a life work, he wants one that shall be for life; but he knows that the period of his activity will not, as a rule, extend much beyond 40; and that, at 50 or 60, when the lawyer or doctor is at the height of his usefulness, he himself will be upon the shelf. I am now speaking of the law of probabilities which the young man must consider, and that law is that the profession of the ministry is liable to cut short his working life by a third of the entire period.

"The greatness and difficulty of the task, too, but make the appeal the stronger; it is the appeal of all that is hardest to all that is best.

"It is no easy task to which the age challenges young men of ability and consecration. There is nothing harder on the face of the earth. It is no round of tea drinking and parlor theatricals to which you are summoned. It is the biggest of all God's tasks for men, and it appeals to the biggest and bravest hearts. To help lift the church to its highest usefulness, to help turn the tide of worldliness and materialism into the stream of God's life and love, to gather men to listen to God's message when the Sunday papers and theaters and moving picture shows are occupying their attention; or excursions and automobiles are whirling them about the country; to help purify cities and establish justice and build institutions of mercy—what can be more heroic? If you want something easy, organize expeditions to the North or South poles, hunt lions in Africa, steer flying machines among the storms of the atmosphere, harness the rushing flood to the mill wheel, tunnel the Alps, or cut the channel through which divided oceans leap into each other's arms; but do not, when God is searching out his ministers and messengers, thoughtlessly assume that his work is less serious and important than any human enterprise. It is the most serious and important and herculean of all.

"And while education and philanthropy and many other interests that once were under the immediate control of the church, are so no more, the influence of the minister in all that concerns the welfare of his community has greatly enlarged. If his official authority has waned, the authority of his manhood and wisdom has grown. He is a man, and nothing that concerns men is foreign to his heart. He still organizes and captains the forces of righteousness. He heads the vice commissions of Minneapolis and Chicago and of other cities. He leads the movements for playgrounds and vacation schools. He sits in the councils of philanthropists. He stands first among the reformers who are trying to regenerate Pittsburgh. And all these things he does because the community recognizes in him, that passion for righteousness, which he has learned of his Master and the methods that observation and study and experience have taught. All this is the world's tribute to the minister as the chief exponent and agent of that righteousness which alone exalteth a nation. It is the world's tribute to the church as the one institution that still stands for all that is of supreme value to the human race.

* * *

"Once the conviction fixes itself in the minds of young men that the work of the ministry is worth while, that it is the best and greatest work that God offers to the aspiring soul, the question of salary will not be decisive.

"Churches and laymen must work that problem out and work it out more generously than ever; but it will not be, even today, the barrier beyond which the young man cannot pass. Convince him that the task is worthy his highest endeavors, and he will 'endure hardships as a good soldier of Jesus Christ.' Every day young men turn aside from offers of higher pay in order to do what their hearts desire. I recall such an instance of some years past, when a young man in one of the New England colleges who received $1,600 in the department of botany, refused an offer of $2,000 in business and hardly thought it worth while to even mention the matter to his father. Another, already in the ministry, refused to give up his $1,500 and the work he loved, for $5,000 and a job that did not enlist his interest and call out his enthusiasm. And such instances are not uncommon. 'A mercenary spirit,' says one, 'is not one of the faults of youth. That sort of wisdom is the gift of experience and age. We may be sure that the cause which does not commend itself to the young, lacks ideality and heroism rather than enticements of material rewards.' The young lawyer or doctor takes his chances. He knows that he must 'sink or swim.' Why not take some chances in the ministry? The opportunity is open before us, and the opportunity is all that we should ask. It is all that life gives to any of us. Thank God if that opportunity be a mountain to scale. Pray not for easier tasks, but for stouter hearts and sublimer courage. It is the impossible—or that which seems so—which enkindles the ardor of youth!

"The church stands for the deepest things in life; for the saving element in society. No club or fraternity can take its place. It is still the fountain head of all philanthropies."

DAUGHTERS OF GIBEON

The women ride by in a froth of lace,
Or furs like the ocean's foam;
I tramp in the dust of the grimy street
To the single room called home.
Their friends are the daughters of ease and light,
And mine are the toilers pale;
Yet we meet where the women seek for right,
And we meet at the chancel rail.

No comrades we in my daily stress,
No friends in their sunlit ease,
As far apart as Dives' feast
From Martha on her knees.
But now we march in a righteous fight,
Save those in their guarded pale
Who would join with Wrong to drive us back,
Yet kneel at the sacred rail.

Those sisters, in their peaceful homes,
Hold out their sunlit road
As the guerdon bright of womanhood,
While we, with our heavy load,
Must walk with the snares about our feet
That only the workers know,
And pray that another world than this
Will give what we missed below.

And yet, when the wrong that has rent our hearts,
And the sin that has dogged our way
Shall crawl to the homes of the happy ones,
And bask in the light of day—
Will close their eyes to their sister's need,
And the wrong by their blindness done,
Or wake to the hope of a coming day,
When the home and the world are one?

—*Emily Taplin Royle,*
—Woman's Journal, Oct. 12, 1912.

Dr. Calthrop at Eighty-three

On October 9 Dr. Samuel R. Calthrop, pastor-emeritus of May Memorial Unitarian Church of Syracuse, N. Y., celebrated his eighty-third birthday; or perhaps it would be more accurate to say that the members of the church of which he had been the beloved pastor for forty-four years celebrated it for and with him. The occasion took the form of a reception and supper in the church parlor. No man is better known or more revered in Syracuse than Dr. Calthrop, and many friends were gathered to do him honor.

He was hale and hearty, as alert intellectually as ever, and delighting like a boy in all the festivities of the occasion. Dr. Calthrop is now one of the old guard in the ranks of Liberal Religion. He counted among his friends Emerson, Alcott and Thoreau, and there can be no more charming social experience than to sit with him around the fireside in his Hill Top home and listen to him reminisce about his early days in America (which were spent in New England) and his association with many of the great lights in the history of liberal thought in the first half of the nineteenth century.

The doctor is many-sided, but especially is he three-sided! First he is the English squire, most genial and hospitable, welcoming to his hearth friends of all fellowships. Second, he is a great religious philosopher, original and profound in his thinking, and ever ready to impart his best to the earnest, seeking mind; and third, he is an astronomer, having won the right to be ranked as such by observation and deduction, but he is not only a scientist, he is a poet as well, and is often moved to metrical expression by the beauty and wonder of "the galaxy."

So modest withal has this truly great man been, that he has been content to live a lifetime in "one small corner" without in anyway seeking to project his personality into popular recognition. It is those who have had the inestimable privilege of listening to his great sermons year after year, or sitting as students at his feet, or meeting him often in the retirement of his home life who can even approximately value the wonderful range of his intellectual powers, or pay adequate tribute to the beauty and sincerity of his nature and the broad catholicity of his sympathies. Perhaps after all the finest thing that need be said of him is "that he never speaks unkindly of anyone," but is full of tolerance and sweet charity toward all the world.

Dr. Calthrop is English, and was educated with a view to entering the ministry of the Church of England but before completing his university course he found he was unable to accept its theology, and though he completed the course, he was not allowed to graduate from Trinity College. The good doctor looks back over more than sixty years with the shadow of pain in his eyes still, when he speaks of the narrow prejudice that deprived him of his university degree, and when not only the church and college, but those very near and dear to him, put upon him the ban of disapproval, and made it impossible for him to live and work happily in his own country. It was because of this that he came to America, the home of his adoption, and now the land of his affection.

Dr. Calthrop enjoys wonderfully fine health, which he attributes largely to many hours of out of door life daily. He drives, he gardens and he plays games. In fact he alternates almost hour by hour between his study and his garden, and many half-written-over pages, scattered wide over his study, tell at the end of the day something of the result of his method. The writer said to him once, "Doctor, why do you never cover a sheet? Sometimes you only use half or even a third of one; you are very extravagant." With something like the air of a boy caught in a fault, he answered, "Well, nothing pleases me better than to see a good thought stand out alone on a fair white page."

He is at present engaged upon the preparation of a book which he says he hopes "will contain the best thought of my life on religion and philosophy." Many are eagerly looking forward to its publication.

We cull from the press some characteristic sayings of his:

The only unpardonable sin is the sin you committed knowingly and for which you can't forgive yourself.

No salvation is worth a cent that doesn't aim at the salvation of mankind.

I do not believe I shall be saved by being toted into heaven.

It is manly to stand by folks; it is cowardly to leave people in the lurch to save your own skin. I have been faithful to that for sixty-odd years.

I never preach anything but the infinite mercy of God.

No formula will save you; you don't need hocus pocus to make you safe.

If any of my friends see fit to draw a circle that will keep me out, I will revenge myself by drawing a circle that will keep them in.

Recalling with abiding pleasure one happy evening when he read me a number of his verses. I cannot refrain from closing this sketch with a sonnet which has remained in my mind, a source of joy and inspiration. He calls it "Fear and Trust," and says it took

form in his mind one night as he "communed with the stars":

When last beneath the midnight Stars I trod,
An awe fell on me from those depths afar,
Great seas of Silence round each separate Star,
Fathomless distances, filled full of God!
Heaven beyond Heaven without bound or bar.
And thus my lips; "Thy Love I dare not claim,
Infinite Heart, whose pulses, like a Sea,
Strike shore of Sun and Star, yet onward flame,
Unspent, unbroken, everlastingly!"
So spake I, by Infinitude oppressed.
Yet ever, wrapt in peace for thought too deep,
Like some small Sea-bird on the waves asleep,
My steadfast heart all unawares did rest
O Father! on the Ocean of Thy Breast!

M. G. W.

The Study Table

Book Notes

From Macmillan I am in receipt of "A Man's World," by Albert Edwards. This is one of the startling books. You will pass a sharp judgment on it as you begin it; you will wish one or two passages erased, which are quite unnecessary, but you will get so involved before you get through with the book that you will forget these blemishes. It is impossible to describe or criticize the book. It is full of interest, more than full of life. It turns aside entirely from portraying ordinary loves and pictures a very human struggle through life, including half a dozen loves; and in this peculiar age of offclearings. Some of us create ideals; others give them up; both sorts are in this book. Mostly, however, the author or hero (who is one) is struggling and wrestling his way through the age of problems. I like the book mainly because it is vital. Jesus' life interests me the same way—as vital. I can go back now to the New Testament and read it as that of a living fellow interrogator. But I don't understand how Jesus got his vision. This author is the victim of evolution. He knows that he is in a whirl of evolutionary progress. If I didn't believe in evolution I'd give it all up. Did Jesus know that He was going with an everlasting tide? This book is better yet on another point, that it understands that love is not the end of life; that it is only an incident of life. It is the beginning of a better life, where Jesus places it; love and work; love and live; love and be; love and be more. I suppose many will be most interested in the author's handling of the courts. All right. We are going to see a touch of evolution in this damnable judicial business. Our whole system of making criminals, including the buying and selling of judgships, we must get through with. Society is turning toward the creation of a better race, rather than punishing derelicts of its own making.

E. P. Powell.

Correspondence

My Dear Unity:

It will be far easier for me to write one letter to you than fifteen or twenty to your readers. I answered three hundred letters last year, coming from those who desire to get away from northern winters. I imagine it helped some of them. The easiest way to spend a winter in Florida, for a person of moderate means, is to get ready for an early start, so as to be here in time to make a garden. That means grow your own lettuce, carrots, peas, radishes, cabbages and whatever else you like. That means you had better hire a cottage with a little land, and have a plenty of garden room. A thoroughly furnished cottage about Sorrento can be had for from twelve to twenty dollars per month. The latter price is charged for those specially located on a lake. Much of this region consists of high land, while all the hollows are filled with bodies of water. My own lake is half a mile across, and the banks are very diversified, in places rising one hundred and fifty feet. It is far better to select a section of this sort than the low flat lands of the coast, where water can be reached by digging six feet into the ground. Here we go sixty-five feet down to get our wells. Nearly all of these cottages for rent have some fruit trees, and some of them furnish about all the oranges a tenant can use. At any rate oranges and grapefruit are very cheap, owners allowing the drops to go free. Garden can be made as late as December for some things. Cottages are rented for five or six months, payable in advance. This custom has grown up because renters would frequently take a whim to go somewhere else and leave the owner to re-rent if he could. Prices are very much higher in some sections. The tourist who haunts costly hotels pays forty to fifty dollars a week for moderate accommodations. Florida is about the size of all New England, and, of course, contains a considerable variety of land and landscape. I have never seen anything more attractive than this lake section. We have no malaria and almost no mosquitoes. It cured me of catarrh during my first winter here, and now I have brought down from the North a vicious grippe to be dealt with in the same way. I do not invite personal correspondence, but desire to avoid it by this letter; yet if any of my old Chicago friends wish for information I shall be glad to hear from them. Meanwhile we are digging our sweet potatoes, just beginning to pick oranges, and mean to keep it up all winter.

E. P. Powell.

Sorrento, Lake County, Florida, Nov. 8, 1912.

The Public speaks with approval of the action of the North Shore Congregational Church, Wilson avenue and Sheridan road, Chicago, in using their auditorium "for the orderly discussion of live political questions, under their own supervision," and adds, "the experiment appears to have been as successful in truly relating religion and politics as we had hoped it might be."

It is with gratification that we, also, note the growing interest of churches in vital social, political, and economic questions, which have so much to do with the spiritual as well as the material well-being of the people.

MATERNAL GOVERNMENT

"This country is drifting fast in the direction of paternal government!" somebody is reported to have said a few days ago.

"Excuse me, sir," a suffragist gently observed, "you should have said maternal government."—*A. S. B. in Woman's Journal.*

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THE FIELD

"The World is my Country, to do Good is my Religion."

THE CHICAGO FELLOWSHIP will start a regular Sunday afternoon Forum for the discussion of burning questions. Next Sunday Benjamin Fay Mills will speak on the topic: "What Ought the Democrats to Do?" His address will be followed by a general discussion. The meetings of the Fellowship Forum will be held in Kent College Hall, Lakeview Buiding, 116 South Michigan Avenue, next Sunday afternoon at 4 o'clock.

THE LEAGUE OF RELIGIOUS FELLOWSHIP

"Religion consists in the perception of the Infinite under such manifestations as are able to influence the moral character of men."

PROGRAM

Subject for the Year

Four Studies in Comparative Religions
The Distinctive Message of Each

Nov. 18, 1912, 11:00 a. m.
Zoroastrianism....DR. GEORGE B. FOSTER
Mohammedanism.DR. D. D. LUCKENBILL
Sinai Temple, Grand Blvd., between 46th and 47th.

Jan. 20, 1913, 11:00 a. m.
Buddhism..DR. WALTER EUGENE CLARK
Confucianism.....JENKIN LLOYD JONES
Lincoln Centre, Oakwood Blvd. and Langley Ave.

March 17, 1913, 11:00 a. m.
Bahaiism.....MRS. CORINNE TRUE
Theosophy.....MISS ELLA ABEEL
Plymouth Church, 935 E. 50th St.

May 19, 1913, 11:00 a. m.
Judaism...RABBI ABRAHAM HIRSCHBERG
Christianity....DR. CHARLES W. GILKEY
Y. W. C. A. Building, 830 S. Michigan Ave.

ENGLISH CHURCH PROGRESS

The Church Congress was opened at Middlesborough (England) on Tuesday. The program is a long and elaborate one, but the problem of social unrest, which occupied a large part of the presidential address by the Archbishop of York, is the dominating issue. The address itself was in many ways a remarkable advance upon the timid churchmanship, deeply tinged with conservative habits of thought, of even a few years ago. It recognized that beneath all unrest there is the movement of a true and right ambition to better the conditions of individual life. It condemned plainly and sternly the selfishness and luxury which are responsible for the bitterness of discontent. It refused to make any terms with the squalor and misery which destroy all chances of living a worthy human life; and it laid it down as a principle that the first charge upon any trade or industry should be a wage for the workers which makes decent living possible, that a trade or industry which cannot pay such a wage cannot pustify its existence, and that the community has no right to make use of its services.—*The Inquirer.*

AN ENCOURAGING INCIDENT

Professor George Boros writes from Hungary to Rev. C. W. Wendte under recent date:

"We did some very important work lately at Hodmezowasverhely, opening and consecrating our new and beautiful church there. It is a very well situated, comfortably arranged and finely finished piece of work. The large population of the town received us gladly, and, had we had room, two thousand persons would have worshipped with us. The town magistrates were with us from our arrival to the end. All denominations, Protestants, Catholics and Jews, were present, and appeared before our Bishop Ferencz in one large group, greeting him and expressing their joy over the final result of the work of the Unitarians in this town. It was the first occasion that I ever saw seven different denominations thus united, and I am proud to think that it was under the Unitarian minister's roof. It continued at the banquet and during the evening service. It will, I am sure, interest you that two Roman Catholic priests, both quite young, became Unitarians recently and are going to take pulpits in our midst. They are very well educated, scholarly men and splendid preachers. I hope they will do a successful work in our new congregations in Hungary proper, where they know the people better than our Transylvanian young men do."

The Unitarian Advance

A Monthly Magazine of Progress in Religion

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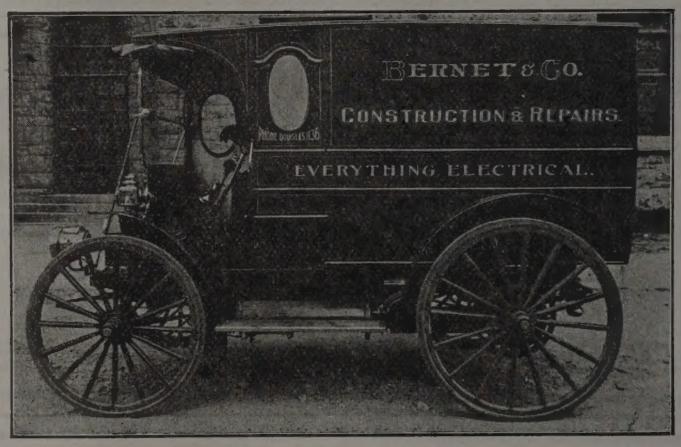

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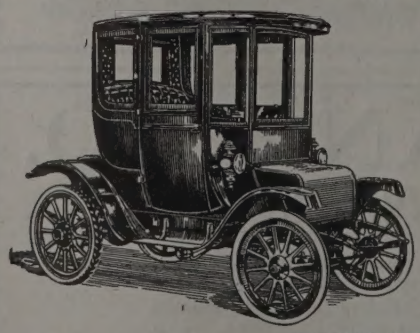

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